

The Presbytery sustained a call from Nassagaweya, in favour of the Rev. A. J. McAuley, and appointed his induction to take place on the 8th February.

The Presbytery appointed a meeting at Brantford, on the 25th ult., for the purpose of organizing the congregation, and moderating in a call to a minister.

The Rev. Mr. McKay was received as a Preacher, and was appointed to labour for a time in the Queen's Bush.

Mr. Nicholson was appointed to labour in the meantime in Puslinch. Several earnest calls for missionary service were before the Presbytery, which could not be complied with in consequence of the lack of labourers.

The Presbytery conferred with a young man who desired to study for the ministry, and expressed their full satisfaction with him.

Several matters were deferred until the next ordinary meeting, which is to take place at Hamilton on the second Tuesday of April, at 3 o'clock, P. M.

PRESBYTERY OF LONDON.

The Presbytery of London met on the second Wednesday of January. The following is a short account of the more important parts of the business transacted by the court:—

Several deputations having been appointed at a previous meeting, to visit certain congregations, and confer with their sessions and deacons' courts, relative to a deficiency in their ministers' salaries, these deputations, with one exception, reported the success of their visits, and stated that they had good ground for believing, that the delinquency which had occasioned their appointment, would be guarded against in the future.

The regular quarterly financial returns were given in, and read, from all the congregations within the bounds, with the exception of St. Thomas, Sarnia, Chatham, and Amherstburgh.

At the request of Mr. W. Blain, student of Divinity, his trials for licensure were transferred from the Presbytery of London to the Presbytery of Cobourg.

Notice was given of the arrival of the Rev. James H. McNaughton, preacher, from the Free Church of Scotland, and the extract minute containing his appointment by the Colonial Committee, to the Canadian field, and to the Presbytery of London, was laid on the table. It was also stated, that Mr. McNaughton had, from the date of his arrival to the present time, been supplying the vacant congregation of Sarnia.

The note with reference to certain clauses of the Confession of Faith, sent down by the Synod for the consideration of Presbyteries, was taken up, and after lengthened consideration, approved of. The Presbytery agreed to recommend to the Synod, that a reference to the said note be inserted in the Formula.

The Presbytery agreed to remind their respective congregations, of the duty of contributing for the support of the College, and to urge those congregations that may not yet have sent in their annual contribution for the present year, to do so before the close of the session.

The following arrangements were made for the supply of vacant congregations and mission stations:—

Of the three missionaries at the disposal of the Presbytery, Mr. McNaughton was appointed for two weeks to Bosanquet, and afterward to Saugeen. Mr. Kedey to Tilbury, and other stations in the Chatham district, and Mr. Brown to Dunwich.

The great number of stations, and the limited supply of missionaries, rendered it necessary to draw a large amount of missionary service from members of Presbytery.

Thamesford was thus provided for—to be supplied by Mr. Graham, on the third Sabbath of January; by Mr. Allan, on the second Sabbath of February; by Mr. McKenzie, on the second

Sabbath of March; by Mr. Tolmie, on the second Sabbath of April; by Mr. McDiarmid, on the fourth Sabbath of April, and by Mr. Ball, on the first Sabbath of May.

Mr. Wallace was appointed to preach at Dorchester, on the 22nd of January, and Mr. Scott to give two Sabbath afternoon services, at times to be fixed by himself.

Mr. McKenzie, Mr. McMillan, and Mr. Sutherland, were appointed to give each a Sabbath to Fingal, before the next ordinary meeting of Presbytery.

Mr. Graham was appointed to give three weeks to Sarnia, and Mr. Ross to give two weeks to Kincardine and Ashfield.

Mr. McMillan and Mr. Sutherland were appointed to organize the congregation, and ordain elders, at Danwich; and Mr. King, with the assistance of some of his western brethren, to perform the same duties at Howard.

Arrangements were made for missionary meetings being held in all the congregations within the bounds of the Presbytery, and at all the mission stations, excepting those that could not conveniently be reached; and collections were appointed to be taken up at all these meetings, in behalf of the Home Mission Fund.

Mr. L. McPherson and Mr. Scott were appointed to dispense the ordinance of the Lord's Supper at Bosanquet, on the third Sabbath (the 19th) of February.

JOHN SCOTT, Pres. Cler.

THE FEAR OF THE LORD.

"Be thou in the fear of the Lord all the day long."—Prov. xxiii. 17.

Fear, in its usual acceptation, is a feeling common to man and the lower animals, which disposes them to avoid evil or danger, either real or imaginary; but the fear of the Lord is peculiar to the rational creation, and is of two kinds, *slavish* and *filial*. *Slavish* fear arises from an inward sense of guilt, and of a desert of punishment because of sin. It was this fear which made Felix tremble while Paul was preaching. It is a fear that is necessarily accompanied with "torment," because it is associated with inadequate or mistaken views of the character of God—with an apprehension of His justice, without a corresponding view of His mercy through the one Mediator Christ Jesus—with the idea of God as ready to punish, and not as ready to pardon; and thus it is incompatible with true love to God, for "perfect love casteth out this fear." *Filial* fear is of a different nature. It is a holy affection imparted by the Spirit of God, and includes profound reverence for the character of God—solemn awe under His authority—delight and satisfaction in the contemplation of His perfections—devout sense of obligation to submit to His will in all things, and a disposition to walk so as to please Him. It is that state of heart towards God, which His children entertain when they are adopted into His family, and taught to cry "Abba, Father!"—when his love is shed abroad in their hearts by the Holy Spirit being given to them—when supreme regard to God's authority and law takes possession of their hearts, and submission to the one, and conformity to the other, become the desire of their lives. But there is yet another consideration that enters into our idea of what is included in the fear of the Lord. It is a consciousness of being always under the watchful eye of God as the searcher of hearts, the witness of our actions, and our righteous Judge; and hence its existence in the heart affords the strongest of all inducements to walk before God in holiness and righteousness.

When we consider what is implied in the injunction, "Be thou in the fear of the Lord," it seems to be this:—that we are to cultivate the habit of contemplating God's excellencies, prerogatives, and claims upon us; and our relations, obligations, and accountability to Him—and also

the habit of feeling all these in our hearts. It does not imply that we are to dread Him as a hard and tyrannical master, to tremble before him as an angry and inexorable judge, or to regard Him with terror as an enemy; but it implies that we are to seek the attainment of that state of mind and heart in which we shall be satisfied with God and with His claims, as set before us in His word—be at peace with Him through our Lord Jesus Christ—love Him as our reconciled Father, and serve Him with the spirit of obedient children. "Be thou in the fear of the Lord."

But this habit of mind and heart, when once attained, must never be lost—"Be thou in the fear of the Lord all the day long." Cultivate it in the morning, at noon, at night; yea, "fear God and sin not, commune with your own heart upon your bed." Listen to the Psalmist, "I remember thee upon my bed, and meditate on thee in the night watches." "All the day long"—in every piece of business, employment or labor—in buying or selling, planting or building, sowing or reaping—at no time and in no circumstances seek to escape from this fear of God, or to banish it from your heart. God's eye is ever upon you, and you must study to bear this ever in mind. But methinks, I hear some one, unused to the Saviour's yoke, expressing dissatisfaction with the terms of this injunction and saying, "What! is there to be no interruption to this ceaseless remembrance of God—no respite to the mind from a consciousness of this strict surveillance—no hours of release from that watchfulness and circumspection of conduct which the cultivation of this fear implies?"

"May I not, during hours of business or recreation, sink the remembrance of these sacred responsibilities—take a little liberty to strike a good bargain, though to the disadvantage of another, or to indulge myself in a little worldly pleasure, though contrary to the views of the precise?" Most assuredly no! "be thou in the fear of the Lord all the day long." The person who looks upon it as a task, a grievance, an irksome thing, to be daily and hourly under the influence of this fear, gives evidence of possessing a heart *not right* with God. The commands of God are not grievous to a right-hearted man. Christ's yoke is easy, and his burden light to all his true disciples; and every desire to cast off the fear of God, or to escape from its influence, for a short time, or under any circumstances, is a symptom of a state of heart altogether unsuitable for the children of God. It is the absence of this from the heart, and the consequent want of its influence upon the conduct, that stamps the character of the enemies of God; while it is by the existence of this fear in the heart, and its influence every day and "all the day long," that the people of God advance from one degree of grace unto another, and become conformed to the image of Jesus Christ. O! let us beware of casting off the fear of the Lord, even for a single hour! Let us rather pray God to put it more and more into our hearts, that we may become partakers of the blessings and privileges promised to those that fear Him!

ZAZA.

THE BIBLE.

NO. II.

From looking at the characteristics of the Bible, which so clearly attest it to have been of "the operation of God," let us turn to look at the benefits it hath conferred.

Having considered what God has "wrought" in the Bible, let us advance to a consideration of what God hath wrought by it:—

1. The Bible is the *strengtheners of the human intellect*. Man has a deathless spirit encased within the earthly house of his tabernacle. The inspiration of the Almighty hath given him understanding. The faculties of that understand-